

دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الجزء الثالث

Book 3

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Annotated Solutions

Lesson 15

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Revision History

[illegible]

Note:

Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

- المُرَاقِبُ : إِنَّ لَمْ تَجِدُونِي فِي مَكْتَبِي فَسَجِدُونِي فِي مَكْتَبِ الْمَدِيرِ . JS : If you didn't find me . . . in my office you will find me in the principal's office. **يَا فَضِيلَةَ الشَّيْخِ** ، إِنَّ عَبْدَ اللَّهِ فِي مَكْتَبِي . **إِنْ أَعْتَذَرَ إِلَيْكَ** . **أَفَتَسْمَحُ لَهُ بِالْدُّخُولِ** ؟

- المُدَّرِّسُ : نَعَمْ . JJ : Yes .

(يَخْرُجُ المُرَاقِبُ) (The supervisor exits/leaves)

- المُدَّرِّسُ : يَا أَحْمَدُ ، اقْرَأْ آيَةَ الْوَارِدَةِ فِي الدَّرْسِ . O'Ahmad , read the ayah mentioned in the lesson .
- أَحْمَدُ : (بَعْدَ الْإِسْتِعَاذَةِ وَالْبَسْمَلَةِ) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ، إِنَّ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ ، وَيُثَبِّتْ أَقْدَامَكُمْ﴾ [مُحَمَّدٌ / ٧] . Ahmad : (After Isti'azah and Basmalah) 'O'you who believe if you help Allah (the religion prescribed by Him), He will help you, and will stabilize /make firm, your footings.
- إِبْرَاهِيمُ : لِمَاذَا جُزِمَتِ الْأَفْعَالُ الْوَارِدَةُ فِي هَذِهِ آيَةِ يَا فَضِيلَةَ الشَّيْخِ ؟ Ibrahim : Why were the verbs mentioned in this ayah made majzum, O'respected scholar?
- المُدَّرِّسُ : (إِنْ) أَدَاةُ شَرْطٍ تَجْزِمُ فِعْلَيْنِ ، نَحْوُ : **إِنْ تَجْتَهِدْ تَنْجَحْ** . **إِنْ تَذْهَبَ إِلَى السُّوقِ أَذْهَبَ مَعَكَ** . JJ : (If) is an instrument of condition that makes two verbs majzum, e.g.: If you work hard, you will succeed. If you go to the market, I will go with you.

وَيُسَمَّى الْأَوَّلُ فِعْلُ الشَّرْطِ ، وَالْآخِرُ جَوَابُ الشَّرْطِ . وَفِي الْآيَةِ الْكَرِيمَةِ فِعْلُ الشَّرْطِ (تَنْصُرُوا) ، وَجَوَابُهُ (يَنْصُرُ) ، وَالْفِعْلُ (يُثَبِّتُ) مَعْطُوفٌ عَلَى (يَنْصُرُ) . أَرْجُو أَنْ تَكُونُوا قَدْ فَهِمْتُمْ . . . أَسْتَطِيعُ أَنْ تَذْكُرَ آيَةَ أُخْرَى تَحْوِي (إِنْ) يَا يَاسِرُ ؟

The first one is called the verb of the condition (FS) and the other is called the answer (or consequence) of the condition (JS). And in the noble verse FS is **Emphasis** (يَنْصُرُوا) and its JS is (يُثَبِّتُ) and the verb (يُثَبِّتُ) is linked to (يَنْصُرُ). I hope that you have understood... Are you able to mention another ayah containing (if), O'Yasir?

مُجْهَوْلٌ
 FII
 سَمَّى يُسَمَّى
 - To name someone or something

- يَاسِرٌ : نَعَمْ بِعَوْنِ اللَّهِ . قَالَ تَعَالَى : ﴿وَأِنْ تَعُودُوا نَعْدُ﴾ [الْأَنْفَالُ / ١٩] . Y : Yes, with the help of Allah . The Exalted said: 'If you (pl) return, we will return.' **أَحْسَنْتَ** : أَيْمَنُكَ أَنْ تَذْكُرَ آيَةَ أُخْرَى يَا نَعْمَانُ ؟
- المُدَّرِّسُ : نَعَمْ بِعَوْنِ اللَّهِ . قَالَ تَعَالَى : ﴿وَالْإِلَّا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُنْ مِنَ الْخَاسِرِينَ﴾ [هُودُ / ٤١] . JJ : You did well . Is it possible for you that you mention another ayah, O'Nauman.
- Nauman : Yes, with the help of Allah . The Exalted said: 'And if you do not forgive me and show mercy to me I shall be among the losers.'

Particle of Exception → **إِنْ** + **لَا** = **إِلَّا**

أَدَاةُ الشَّرْطِ الشَّرْطُ ذ جَوَابُ الشَّرْطِ

لَا الثَّانِيَةَ - ١١٩ -

- المُدْرَسُ : مَا شَاءَ اللَّهُ! (إِلَّا) هُنَا أَصْلُهَا (إِنْ) وَلَا النَّافِيَةُ. *JJ: What Allah Wills! إِلَّا here its origin is أَنْ and لا of negation.*
- أَحْمَدُ : أَثَمَّةٌ أَدَوَاتُ أُخْرَى تَجْزِمُ فَعْلَيْنِ يَا أَسْتَاذُ؟ *A: Are there other instruments (of shart) which make the two verbs majzum (Jussive), O'teacher?*
- المُدْرَسُ : نَعَمْ. (إِنْ) حَرْفٌ. وَهُنَاكَ عَشْرَةُ أَسْمَاءٍ تَجْزِمُ فَعْلَيْنِ، أَهْمُهَا: *JJ: Yes. (If) is a particle and here are ten nouns that will make the two verbs majzum. Important of them are:*
- مَنْ، نَحْوُ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ [الزُّلْفَةُ/٧] *Whoever, e.g.: 'So whoever does any good act (even) to the weight of a particle, he will see it.'*
- مَا، نَحْوُ: ﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ﴾ [البَقَرَةُ/١٩٧] *Whatever, e.g.: 'Whatever you do in good deeds, Allah knows it.'*
- مَتَى، نَحْوُ: مَتَى تُسَافِرُ أُسَافِرُ. *Whenever, e.g.: Whenever you travel, I will travel.*
- أَيْنَ، نَحْوُ: أَيْنَ تَسْكُنُ أُسْكُنُ. وَكَثِيرًا مَا تَلْحَقُهَا (مَا) الزَّائِدَةُ *Wherever, e.g.: Wherever you live, I will live. And mostly a 'la' is joined with it - the extra (la) for emphasis, e.g.: wherever you will be death will reach/overtake you.*
- لِلتَّوَكُّيدِ، نَحْوُ: ﴿أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ﴾ [النِّسَاءُ/٧٨] *Whichever, e.g.: Whichever dictionary we find in the bookstore, we will purchase it.*
- أَيَّ، نَحْوُ: أَيَّ مُعْجَمٍ نَجِدُ فِي الْمَكْتَبَةِ نَشْتَرِهِ. *Whichever, e.g.: Whichever dictionary we find in the bookstore, we will purchase it.*
- مَهْمَا، نَحْوُ: مَهْمَا تَقُلْ نُصَدِّقُ. *Whatever, e.g.: Whatever you say, we believe/attest to be true.*
- أَفْهَمُوا هَذَا الدَّرْسَ جَيِّدًا، فَمَنْ فَهَمَ هَذَا الدَّرْسَ فَقَدْ فَهَمَ *Understand this lesson well. So whoever understands this lesson, he will understand*
- دُرُوسًا كَثِيرَةً. لِي دَرْسٌ إِضَافِيٌّ هَذَا الْمَسَاءَ. فَمَنْ أَرَادَ أَنْ *many lessons. I have an extra lesson this evening. So whoever wants to seek benefit should attend and the one who does not attend.*
- يَسْتَفِيدَ فَلْيَحْضُرْ وَمَنْ لَمْ يَحْضُرْ فَلَيْسَ بِمَلُومٍ *there is no blame on him. (He is not with a blame)*
- أَحْمَدُ : كُلُّنَا سَيَحْضُرُ إِنْ شَاءَ اللَّهُ. *A: All of us will attend if Allah Wills.*
- المُدْرَسُ : مَتَى تَأْتُونَ؟ *JJ: When will you (pl) come?*
- أَحْمَدُ : مَتَى تَأْتِ نَأْتِ. *A: Whenever you will come, we will come.*
- المُدْرَسُ : سَأَتِي السَّاعَةُ الرَّابِعَةُ إِنْ شَاءَ اللَّهُ. *JJ: I will come at four o'clock if Allah Wills.*
- أَحْمَدُ : فِي أَيِّ فَصْلٍ نَجْلِسُ؟ *A: In which classroom should we sit?*
- المُدْرَسُ : أَيُّ فَصْلٍ نَجِدُ خَالِيًا نَجْلِسُ فِيهِ. *JJ: Whichever class room we find empty, we will sit in it.*

حَال

أَدَاةُ الشَّرْطِ الشَّرْطُ ف جَوَابُ الشَّرْطِ

- ١٢٠ -

أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ : Answer the following questions :

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(١) مَنْ الَّذِي غَابَ أُسْبُوعَيْنِ؟

(٢) مَنْ الَّذِي جَاءَ مُتَأَخِّرًا؟ مَاذَا قَالَ لَهُ الْمُدْرَسُ؟

(٣) فِي أَيِّ سَاعَةٍ يَأْتِي الْمُدْرَسُ لِلدَّرْسِ الْإِضَافِيِّ؟

* The condition and the consequence are :

يَكُونُ الشَّرْطُ وَالْجَوَابُ :

- 1) Either Present tense, e.g.: 'And if you will return, we will return.' (١) إِمَّا مُضَارِعِينَ، نَحْوُ: ﴿وَإِنْ تَعُودُوا نَعُدْ﴾ عَادَ-يَعُودُ.
- 2) Or Past tense, e.g.: 'And if you return (to sin), we will return to punishment'. (٢) وَإِمَّا مَاضِيَيْنَ، نَحْوُ: ﴿وَإِنْ عُدْتُمْ عُدْنَا﴾ [الْإِسْرَاءُ/٨].
- 3) Or Past tense, and (then) Present tense, e.g.: 'Whoever wants to have the harvest of the Hereafter, We will increase for him his harvest.' (٣) وَإِمَّا مَاضِيًا فَمُضَارِعًا، نَحْوُ: ﴿مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ﴾ [الشُّورَى/٢٠].
- 4) Or Present tense and (then) Past tense, e.g.: 'His (Prophet (PBUH)) saying: 'Whoever stands/prays in the night of the power with faith and expecting (in anticipation of a reward), he is forgiven (by Allah).' And this (combination) is rare. (٤) وَإِمَّا مُضَارِعًا فَمَاضِيًا، نَحْوُ قَوْلِهِ ﷺ: «مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ». وَهَذَا قَلِيلٌ.

١ - فِي كُلِّ فِئْرَةٍ مِمَّا يَأْتِي جُمْلَتَانِ. اجْعَلْ فِعْلَ الْأَوَّلَى شَرْطًا، وَفِعْلَ الْآخَرَى جَوَابَهُ. In each clause/sentence that follows there are two sentences. Make the first verb a pre-condition and the second one its consequence (reply) using (إِنْ):

- 1) If you hit me, I will hit you. (١) تَضْرِبُنِي / أَضْرِبُكَ. إِنْ تَضْرِبْنِي/ أَضْرِبُكَ.
- 2) If we do good deeds, we enter paradise. (٢) نَعْمَلُ صَالِحًا / نَدْخُلُ الْجَنَّةَ. إِنْ نَعْمَلُ صَالِحًا/ نَدْخُلُ الْجَنَّةَ.
- 3) If you eat spoiled food, you will become sick. (٣) تَأْكُلُ طَعَامًا فَاسِدًا / تَمْرَضُ. إِنْ تَأْكُلُ طَعَامًا فَاسِدًا/ تَمْرَضُ.

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أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ : Answer the following questions :

(١) مَنْ الَّذِي غَابَ أُسْبُوعَيْنِ؟

(٢) مَنْ الَّذِي جَاءَ مُتَأَخِّرًا؟ مَاذَا قَالَ لَهُ الْمُدْرَسُ؟

(٣) فِي أَيِّ سَاعَةٍ يَأْتِي الْمُدْرَسُ لِلدَّرْسِ الْإِضَافِيِّ؟

1) Who was the one absent for two weeks?

It was Yasir .

١. هُوَ يَاسِرٌ

2) Who is the one who came late? What did the teacher say to him?

٢. هُوَ نَعْمَانٌ . قَالَ لَهُ الْمُدْرَسُ : مَنْ جَاءَ مُتَأَخِّرًا فَلَا يَدْخُلُ حَتَّى يَسْتَأْذِنَ

It was Nauman . The teacher said to him : Whoever comes late he should not enter until he asks for permission .

3. At which time the teacher is coming for the extra lesson?

He will come at four O'clock .

٣. يَأْتِي فِي السَّاعَةِ الرَّابِعَةِ



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- 4) If you don't work hard, you will fail. (٤) لَا تَجْتَهِدْ / تَرْسُبْ. (إِنْ + لَا) إِلَّا تَجْتَهِدْ / تَرْسُبْ
- 5) If you (f) travel, I will travel. (٥) تُسَافِرِينَ / أَسَافِرُ. إِنْ تُسَافِرِينَ / أَسَافِرُ
- 6) If you sleep early, you wake up early. (٦) تَنَامُ مُبَكَّرًا / تَسْتَيْقِظُ مُبَكَّرًا. إِنْ تَنَامُ مُبَكَّرًا / تَسْتَيْقِظُ مُبَكَّرًا
- 7) If you write to me, I will write to you. (٧) تَكْتُبُونَ إِلَيَّ / أَكْتُبُ إِلَيْكُمْ. إِنْ تَكْتُبُونَ إِلَيَّ / أَكْتُبُ إِلَيْكُمْ
- 8) If you remain absent a lot, you will miss the lessons. (٨) تَغِيبُ كَثِيرًا / تَفُوتُكَ الدُّرُوسُ. إِنْ تَغِيبُ كَثِيرًا / تَفُوتُكَ الدُّرُوسُ نَات يَنْوَتْ to expire
- 9) If you sell your car, I will buy it. (٩) تَبِيعَ سَيَّارَتَكَ / أَشْتَرِيهَا. إِنْ تَبِيعَ سَيَّارَتَكَ / أَشْتَرِيهَا
- 10) If you two remain/stay in Makkah, I will stay with you. (١٠) تَبْقَيَانِ فِي مَكَّةَ / أَبْقِي مَعَكُمْ. إِنْ تَبْقَيَانِ فِي مَكَّةَ / أَبْقِي مَعَكُمْ
- 11) If I don't write, I will forget. (١١) لَا أَكْتُبُ / أَنْسَى. (إِنْ + لَا) إِلَّا أَكْتُبُ / أَنْسَى
- 12) If you fast tomorrow, I will fast. (١٢) تَصُومُ غَدًا / أَصُومُ. إِنْ تَصُومُ غَدًا / أَصُومُ
- 13) If you say the truth, you will be rescued/safe. (١٣) تَقُولُ الْحَقَّ / تَنْجُو. إِنْ تَقُولُ الْحَقَّ / تَنْجُو
- 14) If you visit me, I will visit you. (١٤) تَزُورُنِي / أَزُورُكَ. إِنْ تَزُورُنِي / أَزُورُكَ

2- In each line that follows there are two sentences. Make the first verb a condition and the second one its reply, using the instrument of condition mentioned between the two brackets. ٢ - فِي كُلِّ فِئْرَةٍ مِمَّا يَأْتِي جُمْلَتَانِ. اجْعَلْ فِعْلَ الْأَوَّلَى شَرْطًا، وَفِعْلَ الْآخَرَى جَوَابَهُ مُسْتَعْمِلًا أَدَاةَ الشَّرْطِ الْمَذْكُورَةَ بَيْنَ الْقَوْسَيْنِ :

- 1) (مَنْ) (١) يَغِيبُ أَكْثَرَ مِنْ أُسْبُوعَيْنِ / يُفْصَلُ. مَنْ يَغِيبُ أَكْثَرَ مِنْ أُسْبُوعَيْنِ / يُفْصَلُ
- 2) (مَا) (٢) تَأْكُلُ / أَكُلُ. مَا تَأْكُلُ / أَكُلُ
- 3) (أَيْنَمَا) (٣) تَكُونُونَ أَزُورُكُمْ إِنْ شَاءَ اللَّهُ. أَيْنَمَا تَكُونُونَ أَزُورُكُمْ إِنْ شَاءَ اللَّهُ
- 4) (مَنْ) (٤) لَا يَرْحَمُ / لَا يُرْحَمُ. مَنْ لَا يَرْحَمُ / لَا يُرْحَمُ
- 5) (مَتَى) (٥) تَعُودُ / أَعُودُ. مَتَى تَعُودُ / أَعُودُ
- 6) (أَيْنَ) (٦) تَجْلِسُ أَجْلِسُ. أَيْنَ تَجْلِسُ أَجْلِسُ
- 7) (مَهْمَا) (٧) تَقْرَأُ / أَقْرَأُ. مَهْمَا تَقْرَأُ / أَقْرَأُ

- 8, Whoever turns to Allah (in repentance), Allah يَتُوبُ إِلَى اللَّهِ / يَتُوبُ عَلَيْهِ اللَّهُ. (مَنْ) (٨) مَنْ يَتُوبُ إِلَى اللَّهِ / يَتُوبُ عَلَيْهِ اللَّهُ. (مَنْ) (٩) يَشْرِكُ بِاللَّهِ / يَدْخُلُ النَّارَ. مَنْ يُشْرِكْ بِاللَّهِ / يَدْخُلُ النَّارَ. (مَنْ) (٩) يَنْجَحُ بِتَقْدِيرِ مُتَمَازٍ / يَحْصُلُ عَلَى جَائِزَةٍ. مَنْ يَنْجَحُ بِتَقْدِيرِ مُتَمَازٍ / يَحْصُلُ عَلَى جَائِزَةٍ. (مَنْ) (١٠)

* عَرَفْتَ فِي الدَّرْسِ السَّابِقِ أَنَّ جَوَابَ الشَّرْطِ يَقْتَرِنُ بِالْفَاءِ فِي مَوَاضِعَ مِنْهَا: *
in/from the previous lesson that JS is connected with 'Fa' in (certain) places.
Among them (are):

- ١) It is a nominal sentence. (١) أَنْ يَكُونَ جُمْلَةً اِسْمِيَّةً.
٢) It is a verb of request/ demand. (٢) أَنْ يَكُونَ فِعْلاً طَلِبِيًّا. وَمِنْ أَنْوَاعِ الطَّلَبِ: الْأَمْرُ وَالنَّهْيُ
demand. And from the kinds of request are: The command (imperative), and the 'la' of prohibition, and the interrogation. وَالْاِسْتِفْهَامُ.
We mention now the remaining placements: نَذْكُرُ الْآنَ بَقِيَّةَ الْمَوَاضِعِ : عَشَّ يَخْشُ / To deceive / cheat
٣) It is a Jamid verb with no present tense e.g.: 'Whoever cheats us, he is not from us (Muslims)?' (٣) أَنْ يَكُونَ فِعْلاً جَامِداً، نَحْوُ: «مَنْ عَشَّنَا فَلَيْسَ مِنَّا».
٤) It is connected with قَدْ, e.g.: 'Whoever obeys Allah and His messenger, he has achieved a great success?' (٤) أَنْ يَقْتَرِنَ بِ(قَدْ)، نَحْوُ: «وَمَنْ يُطِيعَ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ».
٥) It is connected with 'la' of negation, e.g.: 'Whatever the circumstances may be, I will not lie.' (٥) أَنْ يَقْتَرِنَ بِ(مَا) النَّافِيَةِ، نَحْوُ: مَهْمَا تَكُنَ الظُّرُوفُ فَمَا أَكْذِبُ.
٦) It is connected with 'لَنْ', e.g.: 'Whoever (men) wears silk in the (this) world, he will not wear it in the hereafter.' (٦) أَنْ يَقْتَرِنَ بِ(لَنْ)، نَحْوُ: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الْآخِرَةِ».
٧) It is connected with 'س', e.g.: 'If you travel, I will travel.' (٧) أَنْ يَقْتَرِنَ بِالسِّينِ، نَحْوُ: إِنْ تَسَافَرَ فَسَأَسَافِرُ.
٨) It is connected with 'سَوْفَ', e.g.: 'And if you fear poverty, Allah will make you self-sufficient (rich) with His Grace, if He Wills.' (٨) أَنْ يَقْتَرِنَ بِ(سَوْفَ)، نَحْوُ: «وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ» [التَّوْبَةُ/ ٢٨].

اِسْمِيَّةً، طَلِبِيَّةً وَبِجَامِدٍ وَبِمَا وَلَنْ وَبِقَدْ وَبِالتَّنْفِيسِ (بِالتَّسْوِيفِ)

8) Being preceded by (كَأَنَّمَا - as if),
e.g.: 'Whoever kills a person with no murder committed or for spreading corruption on the earth, it is as if he killed the whole of humankind.'
(٩) أَنْ يُصَدَّرَ بِـ (كَأَنَّمَا)، نَحْوُ: ﴿أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ، أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾ [المائدة/٣٢].

* The JS is not made majzum when it is connected with 'Fa', and the declension in that time is for the sentence. So it is said to be in the place of being majzum.
لِلْجُمْلَةِ، فَيُقَالُ إِنَّهَا فِي مَحَلِّ جَزْمٍ.

تَمَارِينُ فِي اقْتِرَانِ جَوَابِ الشَّرْطِ بِالْفَاءِ

Exercises in connecting the JS with 'Fa'.

1- أدخل الفاء على جواب الشرط في الجمل الآتية إذا كان ذلك واجباً، وأذكر JS in the following sentences when/if it is necessary, and mention the reason:

'I lost one thousand Riyals'

- 1) مَنْ جَدَّ وَجَدَ. (١)
- 2) ضَاعَ مِنِّي أَلْفُ رِيَالٍ. فَمَنْ يَجِدُهُ وَيَأْتِيَنِي بِهِ ثُلَّةُ عَشْرَةٍ. (٢) جُمْلَةُ إِسْمِيَّةٌ
So whoever finds it and brings it to me, There is (a reward of) one tenth of it for him.
- 3) مَهْمَا يَكُنْ سَبَبُ غِيَابِكَ فَقَدْ فَاتَكَ دَرْسٌ مُهِمٌّ. (٣) مَعْتَرٍ بِرَدِّ
Whatever be the reason of your absence, you missed an important lesson. (lit: An important lesson has missed you).
- 4) إِنْ تَكُنْ مَشْغُولًا الْآنَ فَسَأَتِيكَ غَدًا. (٤) مَعْتَرٍ بِالسَّيْنِ
- 5) اِنْتَهَى الدَّرْسُ، فَمَنْ أَرَادَ أَنْ يَخْرُجَ فَلْيَخْرُجْ. (٥) فِعْلٌ طَلَبِيٌّ
The lesson (has) ended, so whoever wants to exit, he should/can exit/leave.
- 6) إِنْ تَأْتِ السَّاعَةُ الْعَاشِرَةَ تَجِدُنِي فِي الْبَيْتِ إِنْ شَاءَ اللَّهُ. (٦) فِعْلٌ طَلَبِيٌّ
If you come at ten O'clock, you will find me in the house, if Allah Wills.
- 7) مَهْمَا تَقُلْ لِي فَلَنْ أَصَدِّقَكَ. (٧) مَعْتَرٍ بِرَدِّ
- 8) قَالَ الْمُرَاقِبُ لِلْمُدْرَسِ: مَنْ جَاءَ مُتَأَخِّرًا فَلَا تَسْمَحْ لَهُ بِالْدُّخُولِ. (٨) فِعْلٌ طَلَبِيٌّ
The supervisor said to the teacher: Whoever comes late, don't permit him to enter (don't permit him the entry).
- 9) إِنْ أَنْجَحْتُ بِتَقْدِيرٍ مُتَمَازٍ أَفَأَحْصِلُ عَلَى جَائِزَةٍ؟ (٩) فِعْلٌ طَلَبِيٌّ
If I pass with grades of excellence, do I get an award? (راشِدًا)
- 10) إِنْ تَكُنْ مُسْتَعْجَلًا فَلَسْتُ مُسْتَعْجَلًا. (١٠) فِعْلٌ جَائِدٌ
If you are in a hurry, I am not in a hurry.
- 11) إِنْ تَرَهُ صَحِيحًا فَمَا أَرَاهُ صَحِيحًا. (١١) مَعْتَرٍ بِمَا الثَّانِيَّةُ
If you see (think of) it as correct, I don't see it as correct.
- 12) مَا أَنْسَ لَا أَنْسَ ذَاكَ الْمَنْظَرَ. (١٢)
- 13) إِنْ يَسْأَلُكَ أَحَدٌ عَنِّي فَقُلْ لَهُ أَنَا عِنْدَ الْمَدِيرِ. (١٣) فِعْلٌ طَلَبِيٌّ
If anyone asks you about me, say to him that I am with the principal. (أَمْرٌ)

مَا is majzum because of لَا الثَّانِيَّةُ*
(because لَا الثَّانِيَّةُ is not used for 1st person).

- 14) Whoever wants this book, it is with the principal. *مُجَلَّةٌ إِسْبِيَّةٌ* (١٤) مَنْ يُرِيدُ هَذَا الْكِتَابَ فَهُوَ عِنْدَ الْمَدِيرِ.
- 15) If the principal asks me about you, what should I say to him. *فَعَلَّ طَلَبِي (رَاشِفَعَام)* (١٥) إِذَا سَأَلَنِي الْمَدِيرُ عَنْكَ فَمَاذَا أَقُولُ لَهُ؟
- 16) Students from all corners/areas of the world study in the Islamic University. *مَصْدَرُ* (١٦) يَدْرُسُ بِالْجَامِعَةِ الْإِسْلَامِيَّةِ طُلَّابٌ مِنْ جَمِيعِ أَنْحَاءِ الْعَالَمِ. فَمَنْ دَرَسَ فِيهَا بِكَأَنَّمَا فَكَأَنَّمَا دَرَسَ فِي جَامِعَاتٍ كَثِيرَةٍ.. Whoever teaches in it, as if he has taught in many universities.
- 17) Whoever says this speech, surely he is ignorant. *مُجَلَّةٌ إِسْبِيَّةٌ* (١٧) مَنْ يَقُولُ هَذَا الْكَلَامَ فَإِنَّهُ جَاهِلٌ.
- 18) Whatever you will sow, you will harvest. (١٨) مَا تَزْرَعُ تَحْصُدُ.
- 19) If you visit me, I will visit you. *مُقْتَرِنٌ بِسَوْتٍ* (١٩) إِنْ تَزُرْنِي فَسَوْفَ أَزُورُكَ.
- 20) Whoever seeks forgiveness from Allah, He will forgive him. (٢٠) مَنْ يَسْتَغْفِرُ اللَّهَ يَغْفِرْ لَهُ.

2- Ponder over the example, then make sentences like it using the following phrases/expressions:

The example: Whoever wants to leave/exit, he should leave. *الْمَثَالُ*: مَنْ أَرَادَ أَنْ يَخْرُجَ فَلْيَخْرُجْ.

- 1) Whoever wants to enter the Paradise, he should do good deeds. (١) مَنْ أَرَادَ أَنْ يَدْخُلَ الْجَنَّةَ فَلْيَعْمَلْ عَمَلًا صَالِحًا.
- 2) Whoever wants to know the news, he should read the newspaper and listen to the radio station. (٢) مَنْ أَرَادَ أَنْ يَعْرِفَ الْأَخْبَارَ فَلْيَقْرَأِ الصُّحُفَ وَلْيَسْمَعْ الْإِذَاعَةَ.
- 3) Whoever wants to sit in the first row in the masjid, he should go early. (٣) مَنْ أَرَادَ أَنْ يَجْلِسَ فِي الصَّفِّ الْأَوَّلِ فِي الْمَسْجِدِ فَلْيَذْهَبْ مُبَكَّرًا.
- 4) Whoever wants to ask me a question, he should ask me after finishing of the lesson. (٤) مَنْ أَرَادَ أَنْ يَسْأَلَنِي سُؤَالَ فَلْيَسْأَلْنِي بَعْدَ انْتِهَاءِ الدَّرْسِ.
- 5) Whoever wants to go to the hospital, he should get a slip from the principal. (٥) مَنْ أَرَادَ أَنْ يَذْهَبَ إِلَى الْمُسْتَشْفَى فَلْيَأْخُذْ وَرَقَةً مِنَ الْمَدِيرِ.
- 6) Whoever wants to succeed with grades of excellence, he should work hard night and day. (٦) مَنْ أَرَادَ أَنْ يَنْجَحَ بِتَقْدِيرٍ مُتَمَازٍ فَلْيَجْتَهِدْ لَيْلَ نَهَارًا^(١).
- 7) Whoever wants to understand the Islam well, he should learn the Arabic Language. (٧) مَنْ أَرَادَ أَنْ يَفْهَمَ الْإِسْلَامَ فَهْمًا جَيِّدًا فَلْيَتَعَلَّمِ اللُّغَةَ الْعَرَبِيَّةَ.
- 8) Whoever wants the people to respect him, he should respect them. (٨) مَنْ أَرَادَ أَنْ يَحْتَرِمَهُ النَّاسُ فَلْيَحْتَرِمَهُمْ.

(F VIII) أَحْتَرَمَ - يَحْتَرِمُ
To respect

- 1) Both parts are built on 'fathah' and likewise day and night. (١) مَبْنِيٌّ عَلَى فَتْحٍ جُزْءَيْنِ وَكَذَلِكَ: صَبَاحٌ وَمَسَاءٌ.

- 3- Specify instrument of condition, condition and its response (JS) in every sentence which follows. Draw one line under the instrument of condition, and two lines under the condition and three lines under the JS. And when the JS is linked with 'Fa', mention its reason.
- 1) The Exalted said: 'Whoever fears Allah, He will make an escape for him (from difficulty).' (١) قَالَ تَعَالَى : ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ [الطَّلَاقُ/٢]
- 2) The Exalted said: 'If there are twenty among you who are patient, they will overcome two hundred (who disbelieve).' (٢) قَالَ تَعَالَى : ﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ﴾ [الْأَنْفَالُ/٦٥]
- 3) The Exalted said: 'Then whoever does good voluntarily, that is good for him.' (٣) قَالَ تَعَالَى : ﴿فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ﴾ [البَقَرَةُ/١٨٤]
- 4) The Prophet (PBUH) said: 'Whoever catches one rakah, (it is) as if he catches the (whole) prayer.' (٤) قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ : «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ».
- 5) The Prophet (PBUH) said: 'Whoever carries arms upon (against) us he is not from us (Muslims).' (٥) قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ : «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا».
- 6) 'Whoever is killed in front of his property (protecting it), he is a martyr.' (٦) قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ : «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».
- 7) Whoever obeys me, he has obeyed Allah, and whoever disobeys me, he has disobeyed Allah, and whoever obeys the leader, he has obeyed me, and whoever disobeys the leader, he has disobeyed me. (٧) قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ : «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعُصِ الْأَمِيرَ فَقَدْ عَصَانِي».
- 8) Whoever eats from this tree (onion and garlic) he should not come near us (i.e., in the masjid). (٨) قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ : «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبْنَا».
- 9) Whoever believes in Allah and the day of Judgement, he should say good things or stay quiet. (٩) قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ : «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».
- 10) Whoever sees something objectionable (act), he should change it with his hands. If he is not able, he should change with his tongue (say something), if he is not able to, he should change with his heart (despise it), and that is the weakest of the belief. (١٠) قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ : «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ».
- 11) The famous poet (Mutanabbi) said: (١١) قَالَ الْمُتَنَبِّي :
- ① فَمَنْ يَكُ ذَا فَمِ مَرِيضٍ يَجِدُ ② مَرًّا بِهِ الْمَاءُ الزُّلَالُ ③
- ① One who has a bitter and sick mouth, ② he will find the purest water bitter. ③
- أَدَاةُ الشَّرْطِ الشَّرْطُ جَوَابُ الشَّرْطِ (The 1st is definite, and the 2nd is indefinite)

يَكُ = يَكُنْ. يَجُوزُ حَذْفُ نُونِ يَكُنْ، تَكُنْ، أَكُنْ، نَكُنْ (He is. Omission of the noon is permissible for: 'He is, She is, I am, We are' when they are majzum).
(جَازَ - يَجُوزُ).

٤- هَاتِ عَشْرَةَ أَمْثَلَةٍ لِلشَّرْطِ وَالْجَوَابِ عَلَى أَنْ يَكُونَ الْجَوَابُ فِي كُلِّ وَاحِدٍ مِنْهَا عَلَى

النَّحْوِ التَّالِي: the condition and the JS, the JS in each case is upon the following example:

- ١) جُمْلَةٌ اِسْمِيَّةٌ. مَنْ أَرَادَ أَنْ يَتْرَأَ هَذَا الْكِتَابَ فَهُوَ فِي الْكُتُبَةِ. (Anominal sentence. Whoever wants to read this book, it is in the library.)
- ٢) فِعْلًا طَلِبِيًّا (الْأَمْرُ). إِذَا رَأَيْتَ إِبْرَاهِيمَ فَخُذْ مِنْهُ رَقْمَ جَوَالِهِ. (Request verb (command). When you see Ibrahim, take his mobile number from him.)
- ٣) فِعْلًا طَلِبِيًّا (النَّهْيُ). إِذَا جَاءَكَ بِلَالٌ فَلَا تَقُلْ لَهُ شَيْئًا. (Request verb (prohibition). When Bilal comes to you, don't say anything to him.)
- ٤) فِعْلًا طَلِبِيًّا (الِاسْتِفْهَامُ). إِذَا سَأَلَنِي الْمُرَبِّعُ عَنْكَ فَمَاذَا أَقُولُ لَهُ؟ (Request verb (Interrogation). When the principal asks me about you, what should I say to him?)
- ٥) مُقْتَرِنًا بِ (لَنْ). مَنْ لَمْ يَجْتَهِدْ فَلَنْ يَنْجَحَ فِي الْإِخْتِبَارِ السَّنَوِيِّ. (Preceded with لَنْ. Whoever did not work hard, he will not succeed in the annual exam.)
- ٦) مُقْتَرِنًا بِ (مَا) النَّافِيَةِ. مَهْمَا أَنْسَ، مِمَّا أَنْسَ قَوْلَكَ الْبَعِيلَ. (Preceded with (negation). Whatever I forget, I don't forget your beautiful words/saying.)
- ٧) مُقْتَرِنًا بِ (سَوْفَ). مَنْ جَاءَ مُتَأَخِّرًا فَسَوْفَ يَشْرَحُ لَهُ الدَّرْسَ الدَّارِسَ السَّابِقَةَ. (Preceded with (سَوْفَ). Whoever comes late, the teacher will explain the previous lesson to him.)
- ٨) مُقْتَرِنًا بِ (سَيُ). مَنْ نَسِيَ كِتَابَهُ فَسَيَجِدُ نَسْخَةً مِنْهُ عِنْدَ الْمُرَاقِبِ. (Preceded with (سَيُ). Whoever forgot his book, he will find a copy that is with the supervisor.)
- ٩) فِعْلًا جَامِدًا. مَنْ يَفْعَلْ هَذَا فَلَيْسَ مِنْ تُلَّابِ جَامِعَتِنَا. (Agamid verb. Whoever does this, he is not from our university students.)
- ١٠) مُقْتَرِنًا بِ (قَدْ). مَنْ فَيَّهَمَ هَذَا الدَّرْسَ فَقَدْ فَيَّهَمَ الْكِتَابَ كُلَّهُ. (Preceded with (قَدْ). Whoever understands this lesson he has understood the whole book.)

٥- أَدْخِلْ كُلًّا مِنْ أَدَوَاتِ الشَّرْطِ الْآتِيَةِ فِي جُمْلَةٍ مُفِيدَةٍ : Enter every one of the following instruments of condition in a useful sentence.

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إِنْ. مَنْ. مَا. مَهْمَا. مَتَى. أَيْنَ. أَيَّ.

عَلَامَةُ تَعَجُّبٍ sign of Exclamation

- * (كَمْ مَرَّةً قُلْتَ لِي هَكَذَا!) هَذِهِ (كَمْ الْخَبَرِيَّةُ) وَمَعْنَاهَا (كَثِيرًا) (How many times you told me like this!)
- فَمَعْنَى الْجُمْلَةِ: قُلْتَ لِي هَكَذَا مَرَّاتٍ كَثِيرَةً: (كَمْ الْخَبَرِيَّةُ) and its meaning is (many).
So the meaning of the sentence is: You told me like this so many times. We mention some of its rulings:
- نَذْكُرُ بَعْضَ أَحْكَامِهَا :

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هـ - ادْخُلْ كُلًّا مِنْ أَدَوَاتِ الشَّرْطِ الْآتِيَةِ فِي جُمْلَةٍ مُفِيدَةٍ : Enter every one of the following instruments of condition in a useful sentence.

إِنْ . مَنْ . مَا . مَهْمَا . مَتَى . أَيْنَ . أَيَّ .

1, If you work hard, you will succeed.

حَوْفٌ (١) إِنْ : إِنْ تَجْتَهِدْ تَنْجَحْ.

2, Whoever fails twice, he will be expelled.

(٢) مَنْ : مَنْ يَرُسُبْ مَرَّتَيْنِ يُفْصَلْ.

3, Whatever you drink, I will drink.

(٣) مَا : مَا تَشْرَبْ أَشْرَبْ.

4, Whatever the result, I will not stop the invitation (to Islam).

(٤) مَهْمَا : مَهْمَا تَكُنِ النَّتِيْجَةُ فَلَنْ أَكُفَّ عَنِ الدَّعْوَةِ.

5, Whenever you leave, I will leave.

(٥) مَتَى : مَتَى تَخْرُجْ أَخْرُجْ.

6, Wherever we are, the death will come to us on its time.

(٦) أَيْنَ : أَيْنَمَا كُنَّا جَاءَنَا الْمَوْتُ عَلَى وَقْتِهِ

7, Whichever dictionary you buy, I will buy.

(٧) أَيَّ : أَيِّ مُعْجَمٍ تَشْتَرِي أَشْتَرِي.



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شَرَى - يَشْرِي To sell

اشْتَرَى - يَشْتَرِي To buy (FVIIII)

١) عَرَفْتَ أَنَّ (كَمْ) الْإِسْتِفْهَامِيَّةَ تَمَيِّزُهَا مَنْصُوبٌ، نَحْوُ: كَمْ كِتَابًا

عِنْدَكَ؟ of Interrogation', its tamyeez is accusative, e.g.: How many books do you have?

- And it is permissible to make it genitive if Kam

is preceded by a preposition, e.g.: How many Riyals is this القَلَمُ / بِكَمْ رِيَالٍ هَذَا الْقَلَمُ؟ pen for or costs?

- As for tamyeez of (K of K) it is necessary that it is majrur (genitive),

e.g.: How many stars are يُجْرِبُ (مِنْ) نَحْوُ قَوْلِهِ تَعَالَى: ﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً﴾ in the sky! And it can be made majrur with (نُ) e.g.: The Exalted said:

'How many small groups have overcome the large groups/parties بِإِذْنِ اللَّهِ! [البقرة/٢٤٩] by the permission of Allah!'

٢) تَمَيِّزُ (كَمْ) الْإِسْتِفْهَامِيَّةِ مُفْرَدٌ. أَمَّا تَمَيِّزُ (كَمْ) الْخَبَرِيَّةِ فَمُفْرَدٌ

أَوْ جَمْعٌ، نَحْوُ: كَمْ كِتَابٍ قَرَأْتَ! / كَمْ كُتُبٍ قَرَأْتَ! وَالْأَفْرَادُ

it singular or plural, e.g.: How many a book did you read! / How many books did you read! And the (use of) singular is more frequent and eloquent/better. أَكْثَرُ وَأَبْلَغُ

How many / Much كَمْ

K of K كَمْ الْخَبَرِيَّةُ

كَمْ كِتَابٍ عِنْدَكَ!! How many books you have!

(كَمْ مِنْ كِتَابٍ عِنْدَكَ!) (How many books you have!)

(كَمْ كُتُبٍ عِنْدَكَ!) (How many books you have)

Rarely used

K of I كَمْ الْإِسْتِفْهَامِيَّةُ

كَمْ كِتَابًا عِنْدَكَ؟ How many books do you have?

(SIM)

Single, Indef., Mansub

١. حَوَّلْ «كَمْ» الْإِسْتِفْهَامِيَّةَ فِيمَا يَلِي إِلَى «كَمْ» الْخَبَرِيَّةِ: : Change the 'K of I' in the following to 'K of K':

١) كَمْ رِيَالًا أُعْطَيْتَنِي؟ كَمْ رِيَالٍ أُعْطَيْتَنِي! ١) How many Riyals you have given me!

٢) كَمْ طَالِبًا غَابَ الْيَوْمَ؟ كَمْ طَالِبٍ غَابَ الْيَوْمَ! ٢) How many students are absent today!

٣) كَمْ سَاعَةً نِمْتُ؟ كَمْ سَاعَةٍ نِمْتُ! ٣) How many hours you slept!

In KI (Kam of Interrogation), the preposition comes first.

In KK (Kam of Wonder), the preposition comes later.

٢ - حَوِّلْ «كَمْ» الْخَبْرِيَّةَ فِي الْجُمْلَةِ الْآتِيَةِ إِلَى «كَمْ» الِاسْتِفْهَامِيَّةِ :
 Change the 'K of K' in the following sentences to 'K of I'.

- ١) كَمْ بَابٍ لِلْمَسْجِدِ الْحَرَامِ ! كَمْ بَابًا لِلْمَسْجِدِ الْحَرَامِ ؟
 How many door are in the Grand mosque ?
- ٢) كَمْ مِنْ مَسْجِدٍ فِي هَذِهِ الْمَدِينَةِ الصَّغِيرَةِ ! كَمْ مَسْجِدًا فِي هَذِهِ الْمَدِينَةِ الصَّغِيرَةِ ؟
 How many masjids are in this small city ?
- ٣) كَمْ دَوَاءً تَتَنَاوَلُ ! كَمْ دَوَاءً تَتَنَاوَلُ ؟
 How many medicines do you take ?

(Draws attention)

يُنَبِّهُ الْمُدْرِسُ الطَّلَابَ لـ :
 The teacher points out /cautions the students about :

- ١) التَّنْغِيمُ الْخَاصُّ بِكُلِّ مِنْ «كَمْ» الِاسْتِفْهَامِيَّةِ وَ«كَمْ» الْخَبْرِيَّةِ .
 There is a special tone of voice both in 'K of I' and 'K of K'.
- ٢) عَلَامَةُ التَّرْقِيمِ الْخَاصَّةُ بِكُلِّ مِنْهُمَا (؟ / !).
 The special punctuation marks in both of them (!/?).

* مَنْ جَاءَ مُتَأَخِّرًا فَلَا يَدْخُلُ حَتَّى يَسْتَأْذِنَ . هُنَا (حَتَّى) بِمَعْنَى
 * Whoever comes late he should not enter the class until he asks for permission.
 Here (حَتَّى) is with the meaning of (until/'til).

- (إِلَى) .
 - فَدَخَلْتُ حَتَّى لَا أَشْغَلَكَ . هُنَا (حَتَّى) بِمَعْنَى لَا مُتَعَلِّلٍ . أَيِ
 (I entered so that I do not distract you). Here (حَتَّى) is with the meaning of Lam of Reason.
 That is 'so that' or 'in order to' not distract/disturb you.

- وَيَكُونُ الْفِعْلُ الْمُضَارِعُ بَعْدَهَا مَنْصُوبًا بِـ (أَنْ) مُضْمَرَةً وَجُوبًا .
 - It is necessary for the present tense after it to be accusative with implied (أَنْ).

1- Read the following sentences with adjusting (vowelizing) the verbs occurring after (حَتَّى) and specifying its meaning (حَتَّى).

- ١ - أَقْرَأُ الْجُمْلَةَ الْآتِيَةَ مَعَ ضَبْطِ الْأَفْعَالِ الْوَاقِعَةِ بَعْدَ (حَتَّى) وَتَعْيِينِ مَعْنَى (حَتَّى) .
 ١) أَجْتَهِدُ لَيْلَ نَهَارٍ حَتَّى أَنْجَحَ بِتَقْدِيرٍ مُتَنَازٍ .
 I work hard night and day so that I succeed with excellent grades.
- ٢) أَنْتَظِرُ حَتَّى أَتَوَضَّأَ .
 Wait until I do ablution (wudu).
- ٣) قَالَ النَّبِيُّ ﷺ : «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ» .
 The Prophet (PBUH) said : None of you is a believer until he loves for his brother what he loves for himself.
- ٤) وَقَالَ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) : «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ» .
 And He (PBUH) said : 'None of you is a believer until I become more dear to him than his parents, and his son (child), and all the people together.'

- 5) I left from my house early so that I am not late for the appointment. (٥) خَرَجْتُ مِنَ الْبَيْتِ مُبَكَّرًا حَتَّى لَا أَتَأَخَّرَ عَنِ الْمَوْعِدِ. (أَنْ)
- 6) The principal said to the students: I will not permit you to attend until you apologize to the teacher. (٦) قَالَ الْمَدِيرُ لِلطَّالِبِ: لَنْ أَسْمَحَ لَكَ بِالْحُضُورِ حَتَّى تَتَعَذَّرَ إِلَى الْمُدَرِّسِ.
- 2- Ponder over the example, then make similar (like them) sentences using the following expressions: تَمَلَّ الْمَثَالَ, ثُمَّ كَوِّنْ جُمْلًا عَلَى غَرَارِهِ، مُسْتَعِينًا بِالْعِبَارَاتِ الْآتِيَةِ: الْمَثَالُ: اِنْتَظِرْ حَتَّى أَتَوَضَّأَ. مُثَالِهِ.
The example: Wait until I do ablution (wadu).

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A verb-noun acts like verb.

- * Take (here is) an announcement. (هَاءُ) is a verb noun with the meaning (Take). You say:

Take the book O'brothers.

هَاءُ الْكِتَابِ يَا إِخْوَةَ.

Take the book O'Ali.

هَاءُ الْكِتَابِ يَا عَلِيَّ.

Take the book O'sisters.

هَاءُ الْكِتَابِ يَا أَخَوَاتُ.

Take the book O'Amina.

هَاءُ الْكِتَابِ يَا أَمْنَةَ.

- And in the Qur'an: 'Take, read my book'. ﴿هَاءُ أَقْرَأُوا كِتَابِي﴾ [الْحَاقَّةُ/ ١٩].

- * 'A booklet' is a diminutive form of 'a book' on «كُتِبَ» تَصْغِيرُ «كِتَابٍ» عَلَى وَزْنِ «فُعِيلٍ». The diminutive noun has three constructions, the pattern of «فُعِيلٍ». and they are:

لِلتَّصْغِيرِ ثَلَاثَةُ أَنْبِيَةٍ، وَهِيَ: (أَوْزَانٍ) (صَغَرٌ - يُصَغَّرُ - تَصْغِيرٌ) FII

- A) فُعِيلٌ، نَحْوُ: نَجِيمٌ مِنْ نَجْمٍ؛ وَجَبِيلٌ مِنْ جَبَلٍ؛ وَعُيَيْدٌ مِنْ عَبْدٍ، e.g.: A starlet from a star; a small mountain from a mountain; a small slave from a slave.

- B) فُعِيلٌ، نَحْوُ: فُنَيْدِقٌ مِنْ فُنْدُقٍ؛ وَدُرَيْهَمٌ مِنْ دِرْهَمٍ؛ وَكُتَيْبٌ مِنْ كِتَابٍ؛ وَشُهَيْدٌ مِنْ شَهِيدٍ، e.g.:

- C) فُعِيلٌ، نَحْوُ: مُفَيْتِيحٌ مِنْ مِفْتَاحٍ؛ وَفُنَيْجِينٌ مِنْ فَنْجَانٍ؛ وَدُنَيْيِرٌ مِنْ دِينَارٍ، e.g.:

- * Diminutize the following nouns (form the diminutives), and mention pattern of every one of them after making diminutives:

وَلَدٌ، قِنْدِيلٌ، غَلَامٌ، عُصْفُورٌ، طَعَامٌ، قَرِيبٌ، جَعْفَرٌ، حِمَارٌ، سَرِيرٌ.

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٢ - تَأَمَّلِ الْمَثَالَ، ثُمَّ كَوِّنْ جُمْلَةً عَلَى غِرَارِهِ، مُسْتَعِينًا بِالْعِبَارَاتِ الْآتِيَةِ : Ponder over the example, then make similar sentences using the following expressions:

الْمَثَالُ : اِنْتَظِرْ حَتَّى أَتَوَضَّأَ.

أَلْبَسُ . أَشْرَبُ الْقَهْوَةَ . نَسْمَعُ الْأَخْبَارَ . أَكْتُبُ الرِّسَالَةَ . يَعُودُونَ .

1) Wait until I dress.

2) Wait until I drink the coffee.

3) Wait until we listen to the news.

4) Wait until I write the letter.

5) Wait until they return.

أَنْ

1. اِنْتَظِرْ حَتَّى أَلْبَسَ

2. اِنْتَظِرْ حَتَّى أَشْرَبَ الْقَهْوَةَ

3. اِنْتَظِرْ حَتَّى نَسْمَعَ الْأَخْبَارَ

4. اِنْتَظِرْ حَتَّى أَكْتُبَ الرِّسَالَةَ

5. اِنْتَظِرْ حَتَّى يَعُودُوا

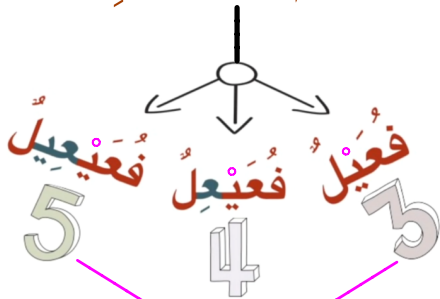


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Form the diminutive nouns of the following and mention pattern of every one of them after making diminutives: صَغَّرِ الْأَسْمَاءَ الْآتِيَةَ، وَاذْكُرْ وَزْنَ كُلِّ مِنْهَا بَعْدَ التَّصْغِيرِ :

وَلَدٌ . قِنْدِيلٌ . غُلَامٌ . عُصْفُورٌ . طَعَامٌ . قَرِيبٌ . جَعْفَرٌ . حِمَارٌ . سَرِيرٌ .

اسْمُ التَّصْغِيرِ



The # of radicals in a noun match the # of radicals in the diminutive pattern excluding 'ذ'

#	الاسم	The Noun	# of Radicals	الوزن	التصغير	The Diminutive
1.	وَلَدٌ	Boy	3	فَعِيلٌ	وَلِيدٌ	
2.	قِنْدِيلٌ	Candle	5	فَعِيلٌ	قِنْدِيلٌ	
3.	غُلَامٌ	Slave	4	فَعِيلٌ	غُلَيْمٌ	
4.	عُصْفُورٌ	Sparrow	5	فَعِيلٌ	عُصْفِيرٌ	
5.	طَعَامٌ	Meal	4	فَعِيلٌ	طَعِيمٌ	
6.	قَرِيبٌ	Near	4	فَعِيلٌ	قَرِيبٌ	
7.	جَعْفَرٌ	Taffer	4	فَعِيلٌ	جَعْفَرٌ	
8.	حِمَارٌ	Donkey	4	فَعِيلٌ	حُمَيْرٌ	
9.	سَرِيرٌ	Bed	4	فَعِيلٌ	سَرِيرٌ	

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General/Common Exercises تمارين عامة

1- هَاتِ مَضَارِعَ الْأَفْعَالِ الْآتِيَةِ : Give Present tense of the following verbs :

شَغَلَ يَشْغُلُ To occupy	رَحِمَ يَرْحَمُ To have mercy	فَاتَ يَفُوتُ To expire	نَجَا يَنْجُو To escape
غَشَّ يَغْشَى To deceive	فَارَ يَفُوزُ To be successful	زَرَعَ يَزْرَعُ To plant/sow	حَصَدَ يَحْصُدُ To harvest
غَلَبَ يَغْلِبُ To overcome/ overpower	عَصَى يَعْصِي To resist/ disobey	صَمَتَ يَصْمُتُ (سَكَتَ - يَسْكُتُ) To be silent/quiet	

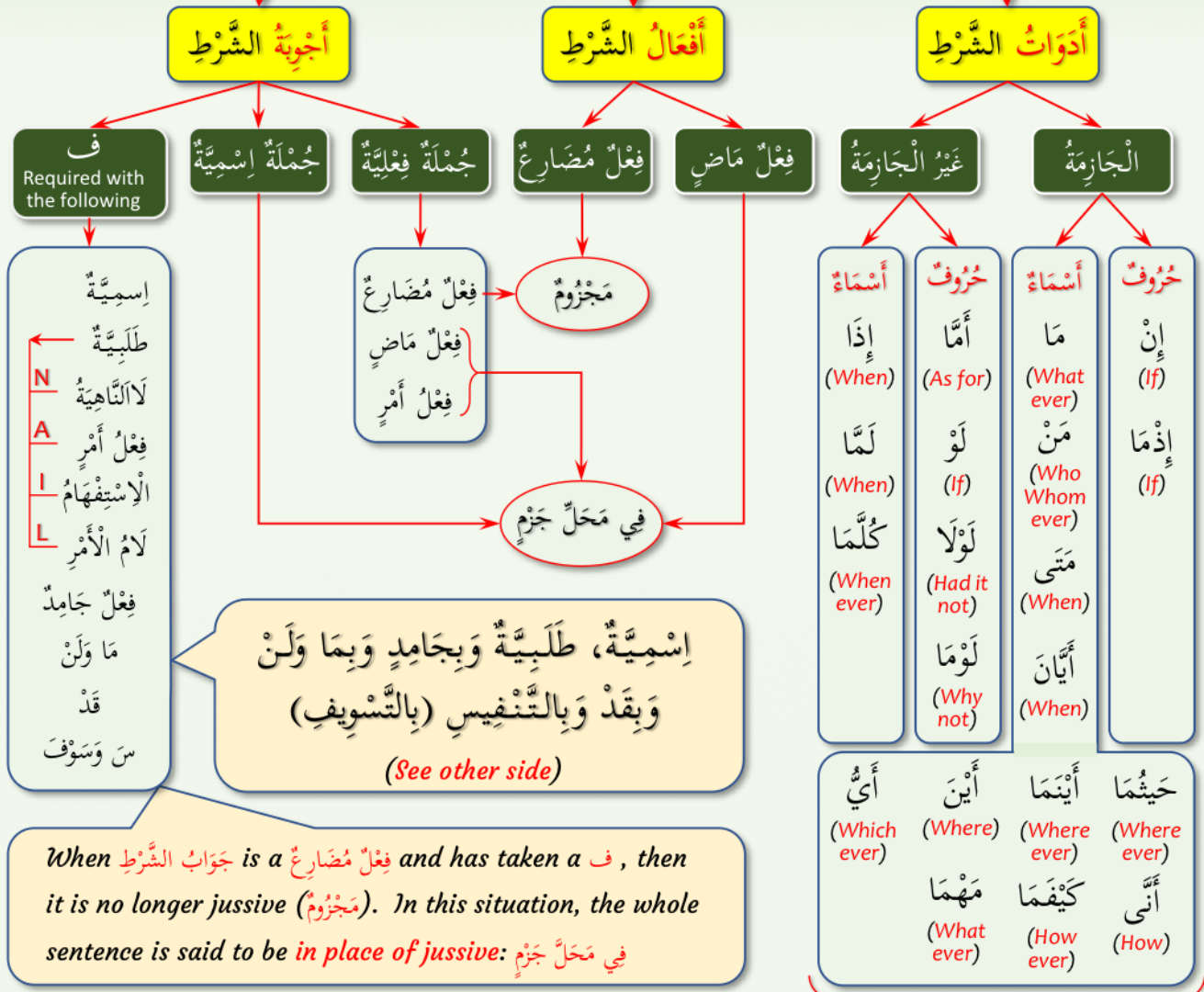
2- هَاتِ مَضَارِعَ الْأَفْعَالِ الْآتِيَةِ : Give Present tense of the following verbs :

سَجَّلَ يَسْجُلُ To be registered	ثَبَّتَ يَثْبِثُ To confirm/ re-inforce	صَدَّقَ يُصَدِّقُ To confirm	غَيَّرَ يُغَيِّرُ To change/ modify	أَدْرَكَ يُدْرِكُ To comprehend/ realize
أَطَاعَ يُطِيعُ To obey	أَغْنَى يُغْنِي To enrich	آمَنَ يُؤْمِنُ To believe	اشْتَرَكَ يَشْتَرِكُ To participate	اعْتَذَرَ يَعْتَذِرُ To apologize/ excuse
احْتَرَمَ يُحْتَرَمُ To respect	انْقَى يُنْقِي To be devout/ To be conscious of Allah	تَأَخَّرَ يَتَأَخَّرُ To be late	تَطَوَّعَ يَتَطَوَّعُ To volunteer	تَعَلَّمَ يَتَعَلَّمُ To study/learn
اسْتَغْفَرَ يَسْتَغْفِرُ To beg forgiveness	اسْتَفَادَ يُسْتَفِيدُ To seek benefit from	اسْتَيْقَظَ يَسْتَيْقِظُ To wake up	أَشْرَكَ يُشْرِكُ To associate	

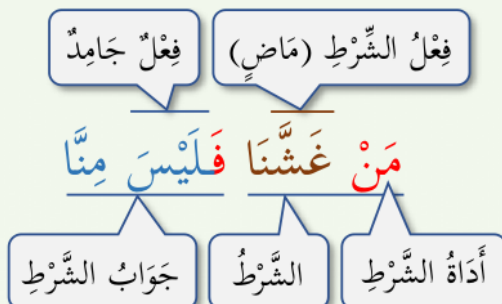
3- هَاتِ جَمْعَ الْأَسْمَاءِ الْآتِيَةِ : Give Plural of the following nouns :

لَايِحَةٌ (لَوْحٌ) Regulations	عُذْرٌ (عُذْرٌ) Excuses	جَائِزَةٌ (جَوَائِزُ) Awards	سِلَاحٌ (سِلَاحٌ) Weapons
أُمَرَاءُ (أُمَرَاءُ) Leaders	دَوَاءٌ (أَدْوِيَةٌ) Medicines	مَنَاعِلُ (مَنَاعِلُ)	أَنْعِلَةٌ (أَنْعِلَةٌ)

أُسْلُوبُ الشَّرْطِ



Examples:



Whoever cheats us, is not from us.



If you work hard, you will succeed.

1. When it is a **nominal** sentence, e.g.,

1. **إِسْمِيَّةٌ**: إِذَا كَانَ جُمْلَةُ الْإِسْمِيَّةِ

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ﴿١٨٦﴾

[2:186] And when My servants ask you, [O Muhammad], concerning Me - indeed I am near.

2. When the jawab of shart is a **request/order**, e.g.:

2. **طَلِبِيَّةٌ**: إِذَا كَانَ جَوَابُ الشَّرْطِ طَلِبِيَّةً، نَحْوُ:

إِمَّا فِعْلُ أَمْرٍ أَوْ كَانَ مَسْبُوقًا بِلَا النَّاهِيَةِ أَوْ بِلَامِ الْأَمْرِ أَوْ الْإِسْتِفْهَامِ

Either it is Imperative tense, or it is preceded with la of prohibition or with lam of amr or it is interrogation.

Whoever comes late, **do not allow him** (with the entry) to enter.

لَا النَّاهِيَةُ: مَنْ جَاءَ مُتَأَخِّرًا فَلَا تَسْمَحْ لَهُ بِالدُّخُولِ

Ⓐ فِعْلُ أَمْرٍ: إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۖ ﴿٣﴾

[110:1] **When** the victory of Allah has come and the conquest, [110:2] And you see the people entering into the religion of Allah in multitudes, [110:3] **Then exalt [Him]** with praise of your Lord and ask forgiveness of Him ...

If your friend comes to you, **would you** honor him?

Ⓘ حَرَفُ الْإِسْتِفْهَامِ: إِنْ جَاءَكَ صَدِيقُكَ فَهَلْ تُكْرِمُهُ ؟

Whenever one of you sneezes, **he should say**: All praises belong to Allah.

Ⓛ لَامُ الْأَمْرِ: إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ

3. When the jawab of shart is a **jamid** verb, e.g.:

3. **فِعْلُ جَامِدٍ**: إِذَا كَانَ جَوَابُ الشَّرْطِ فِعْلًا جَامِدًا، نَحْوُ:

مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا

Whosoever carries arms against us, **is not** from us (Muslims).

مَنْ غَشَّانَا فَلَيْسَ مِنَّا

Whosoever cheats us, **is not** from us (Muslims).

4. When the jawab is preceded by **negation**, e.g.:

4. **مَا وَلَنْ**: إِذَا كَانَ جَوَابُ الشَّرْطِ مَسْبُوقًا بِنَفْيٍ، نَحْوُ:

لَنْ : مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الْآخِرَةِ

Whosoever wears silk in the world, he **will not** wear it in the hereafter.

مَا : مَهْمَا تَكُنِ الظُّرُوفُ فَمَا أَكْذِبُ

Whatever the circumstances, **I do not** lie.

5. When the jawab is preceded by the word **Qad**, e.g.:

5. **قَدْ**: إِذَا كَانَ جَوَابُ الشَّرْطِ مَسْبُوقًا بِحَرْفِ قَدْ، نَحْوُ:

[33:71]And **whoever** obeys Allah and His Messenger, he **has** certainly attained a great attainment.

..وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

6. **سَ أَوْ سَوْفَ**: إِذَا سَبَقَ حَرَفُ السَّيْنِ أَوْ سَوْفَ فِعْلَ جَوَابِ الشَّرْطِ، نَحْوُ:

6. When the letter **س** or **سَوْفَ** precedes the verb of the jawab of shart, e.g.:

If you are late, **you will** miss the plan (lit: the plane will miss you).

س: إِنْ تَأَخَّرْتَ فَسَتَفُوتُكَ الطَّائِرَةُ

If you are wrong, **you will** be held responsible.

سَوْفَ: إِنْ ظَلَمْتَ فَسَوْفَ تُحَاسَبُ

إِسْمِيَّةٌ، طَلِبِيَّةٌ وَبِجَامِدٍ وَبِمَا وَلَنْ وَبِقَدْ وَبِالتَّنْفِيسِ (بِالتَّسْوِيفِ)

The New Words الْكَلِمَاتُ الْجَدِيدَةُ

غَابَ يَغِيبُ غِيَابًا (a-i) To be absent, to stay away

كَمَلَ يَكْمُلُ كَمَالًا (a-u) To be complete

كامل (اسمُ الفاعِلِ) Complete

فَصَلَ يَفْصِلُ فَصْلًا (a-i) To separate, to discharge, to dismiss

لَايِحَةٌ Registration

نَصَّ يَنْصُ نَصًّا (a-u) To stipulate, to specify, to lay down

طَوَى يَطْوِي طَيًّا (a-i) To close, to end, to finish

قَيْدٌ Registration

عَذَرَ يَعْذِرُ عَذْرًا (a-i) To excuse, to forgive

مَهْمَا Whatever

قَبِلَ يَقْبَلُ قُبُولًا (i-a) To accept

أَسِفَ يَأْسِفُ أَسْفًا (i-a) To be sorry

آسِفٌ (اسمُ الفاعِلِ) Sorry

هَؤُلُمٌ here it is (verbal noun)

أَهَمَّ يُهَمُّ إِهْمَامًا (IV) To be important

مُهَمٌّ (اسمُ الفاعِلِ) Important

كُتَيْبٌ (اسمُ التَّصْغِيرِ مِنْ كِتَابٍ) Booklet

كُتَيْبَاتٌ (جَمْعٌ) Booklets

حَوَى يَحْوِي حَوْيًّا (a-i) To contain

اِقْتَصَصَ يَقْتَصِصُ اِقْتِصَاصًا (VIII) To tell or narrate accurately.

قِصَّةٌ (جَمْعٌ) Narrative, قِصَصٌ

جَائِزَةٌ Prize, award

سَابَقَ يُسَابِقُ مُسَابَقَةً (III) To try to get ahead, to contest

اِشْتَرَكَ يَشْتَرِكُ اِشْتِرَاكًا (VIII) To participate, to collaborate, to enter into partnership

سَجَّلَ يُسَجِّلُ تَسْجِيلًا (II) To register, to put on record

أَحْيَانٌ (جَمْعٌ) Time, حِينٌ Many times

اِعْتَذَرَ يَعْتَذِرُ اِعْتِذَارًا (VIII) To apologize

وَرَدَ يَرِدُ وُرُودًا (a-i) To appear, to arrive

وَارِدَةٌ (اسمُ الفاعِلِ) Mentioned, appeared

سَمَحَ يَسْمُحُ سَمَاحَةً (u-u) To permit, to allow, to authorize, to generously grant

ثَبَّتَ يُثَبِّتُ تَثْبِيْتًا (II) To consolidate, to establish, to strengthen

عَاوَنَ يُعَاوِنُ اِعْوَانًا (III) To help

عَوْنٌ Help

عَادَ يَعُودُ عَوْدًا (a-u) To return

خَسِرَ يَخْسِرُ خَسَارَةً (i-a) To loose

خَاسِرٌ (اسمُ الفاعِلِ) Loser

هُنَاكَ = هُنَالِكَ = (ظَرَفُ الزَّمَانِ) ثَمَّ / ثَمَّةٌ There

مِثْقَالٍ Weight

أَلْحَقَ يُلْحِقُ إِلْحَاقًا (IV) To attach

أَذْرَكَ يُذْرِكُ إِذْرَاكَ (IV) To come suddenly,
unexpectedly, to reach

صَدَّقَ يُصَدِّقُ تَصَدِّقًا (II) To accept as true, to
believe, to trust

اِسْتَفَادَ يَسْتَفِيدُ اِسْتِفَادَةً (X) To seek benefit

لَامَ يُلُومُ مَلَامَةً (a-u) To blame

(اسْمُ الْمَفْعُولِ) مَلُومٌ Blamed

فَاتَ يَفُوتُ فَوَاتًا (a-u) To escape, to slip, to pass away

نَجَى يَنْجُو نَجَاءً (a-u) To escape, to be saved

اِخْتَسَبَ يَخْتَسِبُ اِخْتِسَابًا (VIII) To desire good, to
take into consideration, to reckon

صَلَحَ يَصْلَحُ صِلَاحًا (a-a) To be good, be
righteous, to be pious

(اسْمُ الْفَاعِلِ) صَالِحٌ Pious

اِسْتَيْقَظَ يَسْتَيْقِظُ اِسْتَيْقَظًا (X) To be awakened

اِفْتَرَنَ يَفْتَرِنُ اِفْتِرَانًا (VIII) To be linked

(اسْمُ الْفَاعِلِ) مُفْتَرِنٌ Linked, connected

بَقِيَ يَبْقَى بَقَاءً (i-a) To remain, to stay

بَقِيَّةٌ remainder

عَشَّ يَعُشُّ عَشًّا (a-u) To act dishonestly

عَالَ يَعْئِلُ عَيْلَةً (a-i) To become poor

أَغْنَى يُغْنِي اِغْنَاءً (IV) To make someone free of
need

صَدَّرَ يُصَدِّرُ تَصْدِيرًا (II) To put in the front

(مَجْهُولٌ) يُصَدِّرُ Put in front

حِينَ + إِذٌ = حِينِيذٍ All that time =

جَدَّ يَجِدُّ جَدًّا (a-i) To strive earnestly, to make
effort, to be new

ضَاعَ يَضِيعُ ضَيَاعًا (a-i) To loose, get lost

اِنْتَهَى يَنْتَهِي اِنْتِهَاءً (VIII) To come to an end

اِسْتَعْجَلَ يَسْتَعْجِلُ اِسْتِعْجَالًا (X) To be in hurry

رَأَى يَرَى رُؤْيَةً (a-a) To think something as something,
to see (literally)

نَسِيَ يَنْسَى نَسِيَانًا (i-a) To forget

أَنْحَاءٌ Places

زَرَعَ يَزْرَعُ زَرْعًا (a-a) To sow

حَصَدَ يَحْصِدُ حَصْدًا (a-i) To harvest

كَوَّنَ يُكْوِنُ تَكْوِينًا (II) To create, to produce, to
originate

غِرَارٌ Pattern, manner

وَجِبَ يَجِبُ وَجُوبًا (a-i) To be obligatory

تَعَلَّمَ يَتَعَلَّمُ تَعَلُّمًا (V) To learn, to study

اِحْتَرَمَ يَخْتَرِمُ اِحْتِرَامًا (VIII) To honour, to revere, to
respect

فِئَةٌ Party, group

تَنَاوَلَ يَتَنَاوَلُ تَنَاوُلٌ (VI) To eat, to take part in a
communion eating

تَنْغِيمٌ Modulation of voice

عَلَامَةُ تَرْقِيمٍ Sign of punctuation

شَغَلَ يَشْغَلُ شَغْلًا (a-a) To be busy

الصفحة الأخيرة من هذا الملف
The last page of this file